

241 "Jabbe" or leading medicine-man of the community concerned per-
 791 formed a sacrifice or "misango" the purpose of which was to render
 ineffectual any harmful magic left behind in the soil by those from
 whom it had been taken. It occasionally happens even to-day that
 a cultivator will suspect that an enemy has buried "path" or harmful
 medicine in a field. In this case no preparation of the soil of this
 field for a crop is begun until a diviner has been consulted in order
 to find out the enemy. The Luo have a great faith in the power of
 the diviner to discover an enemy. That the diviner denounces people,
 and that he is oft times right, cannot be denied. Sometimes it may be
 guess work, as when there has been a notorious quarrel and it is simple
 to suspect the other party in the quarrel, but at times the medicine
 man has more certain sources of information. In the year 1910 I had
 the good fortune to get into rather friendly relationships with a
 medicine man who had become a Christian. In one of our conversa-
 tions, I asked him how it was possible to divine a wrongdoer. He told
 me that it was generally very easy. If a man wished to put down
 medicine, he had to procure it from a medicine man. Or, if he
 proposed to rob his neighbour he applied to the medicine man for
 protective medicine. Following upon the injury or the robbery, the
 injured party applied to the local medicine man in order to find out
 the enemy. If the injured person was prepared to pay a fee exceeding
 that paid by the enemy, the medicine man had no scruples about
 giving his client away. But I do not say that this is a complete
 explanation of all the powers of divination exercised by medicine men.
 Still, there can be no doubt that often both parties consult the same
 diviner, just as at times in our own social life both parties to a lawsuit
 will approach the same lawyer. Perhaps I had better safeguard
 myself. I am not, please, to be understood as implying that a lawyer
 will give his client away.

241 In the preparation of the soil for the crop, all members of the
 family who are fit, take their share. Only in bush country, where
 there is heavy clearing to be done, is the work left to the men. This
 operation is called "beto." In all other types of land there is no
 discrimination between the sexes, even where tall grass, called
 "chege," has to be dug up. But there is a certain amount of dis-
 241 crimination amongst the age groups. When a man has advanced in
 ● 887 years, and younger members of his family are sufficient for food
 production, he leaves it to them, while he devotes himself to less
 arduous tasks, possibly herding, or some form of social service such
 as the elders perform in settling the lawsuits of the clan.

241 The next operation after "beto" is "puro," the turning over of
 the soil. Where weeds or grass have been heavy, this is followed by
 "wang'o" or burning. In sandy, stony or red soil, sowing the seed